

THE
PACIFIC EXPOSITOR.

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OUR SECOND VOLUME.

ABSENCE, as commissioner to the General Assembly, prevented our announcing the beginning of our second volume in the manner we should have done if we had been at home. It is with profound gratitude to our friends and to Almighty God for what has been done, and with hope for the future, that we now present the *third* number of our second volume. The plan and aims of the EXPOSITOR remain unchanged. We shall endeavor, however, to improve it as we gain experience and confidence from the help of our friends. Although we have not done all we could have wished, still we have done what we could to produce an independent journal, free from all cant and sectionalism, and from all personal controversies; and, we have reason to believe that we have met the reasonable expectations of the public and rendered some degree of satisfaction to our Christian brethren. As far as we can secure the good will of our fellow citizens consistently with a good conscience, we do earnestly desire to please them and do them good, and especially do we covet the kind feelings of all pious people of every name and creed, and over our shortcomings, we beg that they will throw the mantle of an enlarged and enlightened charity.

WE HOPE that we may be allowed, without being justly charged with arrogance, to adopt as our own, the words of Scotland's great Teacher, when he said: "*I am in the place where I am demanded*

of conscience to speak the truth, and therefore, the truth I speak impugn it whoso lists."

THE EXPOSITOR is devoted to the advancement of free and thorough discussion, and of independent thinking, and to the defence of religious freedom, and to the plain and earnest exposition of the Word of God and of its holy principles. We hope to devote more attention in future to the reviewing of books and to such literary and general news as may be interesting to California, and as may especially pertain to the cause of education on our coast. Some notice of the overland journey across the continent may be expected in future numbers, as well as attention to all that pertains particularly to the prosperity of this part of our globe. We hope to make the EXPOSITOR equal to any monthly religious and literary magazine in our country, and at the same time to make it a California Journal. Everybody admits the necessity of employing the Press for the maintenance of Truth. No party or school expects success without it. It is emphatically the vital air of American public sentiment. Nor is its influence more important any where on earth than on this coast at this time. No one denies the value of a religious monthly or weekly as the ally of the pulpit and of the Sabbath school, and as the advocate of sound principles and of a thorough system of education. It is equally obvious that every great part of the continent must have its own press, and build up and sustain its own institutions. But as the publishing of a magazine implies money, and as individual hands under a leader raised the Great Pyramid, so we invite the individual efforts of all Californians and friends to the cause of Truth to aid us in raising a pile sufficient to pay the printers. It will not answer for each one of our readers to wish us well—to express sympathy for our toil and numerous labors—and hope others will help us. *That is the way to kill us.* The only way to secure life for any paper is for every reader to pay its subscription and get somebody else to do likewise. Every dollar contributed to this magazine shall be employed in circulating it. It is purely a benevolent scheme. Not one dime of the proceeds will be appropriated to the proprietor's personal use.

Address in all cases. *the Rev. Dr. Scott, San Francisco, Cal.*

LET Truth and Falsehood grapple. Who ever knew Truth put to the worse in a free and open encounter.—*Milton.*

THE EDUCATION WE WANT IN CALIFORNIA.

As our institutions are American, and as such, are in some measure, peculiar, so it is obvious there should be something in the education of our children distinctive, unless we are willing our nationality should perish and be forgotten. It is an admitted thing, that children should be educated in what they are to practice when they are grown. Every Hebrew father, we are told, no matter what his rank or wealth, taught his child some trade by which he might gain, if need be, an honest livelihood. As the youth of Sparta were designed for arms, they were accordingly brought up to athletic games. The Romans were diligent to teach their boys a love for the Forum, where they expected them to obtain honors and preferment. They were brought up at the feet of some renowned orator, translating, declaiming, and reciting the most eminent productions of orators, living and dead, and correcting, pruning, or embellishing their own productions. Their first domestic care was to have their children accustomed to hear in the family nothing but pure language, with its true and proper accents, so that they might grow up to purity of expression and elegance of diction. Cicero says that the Gracchi were educated *non tam in gremio quam in sermone Matris*. And speaking of Curio, one of the orators of his day, he says that he acquired "his correct and polished way of speaking in the family where he was brought up."* The Romans taught their boys the Laws of the Twelve Tables, and required them to be committed to memory, as we teach our children the Catechism. Our traditions, history, and Constitution, should then be thoroughly studied by our children. As Milton says, "I call, therefore, that a complete and general education, which fits a man to perform justly, skilly, and magnanimously, all the offices, both private and public, of peace and war." Our antecedents, circumstances, and prospects, being intensely American, our education should correspond.

1st. *We are a working people.* Our education then must combine the practical and useful with the profound and the ornamental. All our habits, and features, and history, and expectations, proclaim that we are an intensely enterprising, progressive people. Our children then require a thorough business education. Our rulers and the members of our learned professions are taken from the

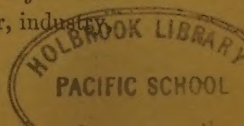
* Cicero in Brutum.

people. And as the people themselves are the sovereign, so should they be educated. Our legislators, governors, presidents, and military leaders were not born with stars and ribbons, and titles. They are self-made men. Most of our best statesmen, like Cincinnatus, have risen from the plow to the helm of State. The extension of the area of Freedom, the widening of the field of commercial ventures, and the multiplying of railroads and steamships, and the opening up of highways of travel and trade over this vast continent, from the Atlantic to the Pacific, and from the Canadas to Cape Horn, and across the vast Pacific to islands and continents that are now stretching out their hands to us, and saying in no uncertain sounds, "come over and help us,"—call more and more imperatively upon us to give our children a *thorough business education*. Modern languages, navigation, civil engineering and practical mathematics, have an importance in our day that they have never had before.

2d. Without such an education as I am pleading for, the *resources of our country* will never be brought out. The resources of our country I cannot enumerate. They are vast, varied and valuable. We have a territory reposing on the two great oceans of the globe, embracing every variety of soil and climate, and producing almost everything, natural and artificial, needed by, or known to our race. Ours are the lofty mountains, the fertile plains, rich valleys, vast forests, and rivers almost innumerable and almost interminable, grain fields, and manufactories, cotton, rice, and sugar, and sands and rocks bearing the precious metals. We have resources for human subsistence and enjoyment sufficient for at least half of the entire population of our planet. Our elements of national wealth are but just beginning to be developed. In everything that constitutes power, abundance, civilization and national prosperity, the American people are yet in their youth. Our manufactured goods and works of art, both useful and ornamental, have borne honorable competitions in the Exhibitions of London and Paris. The yield of our forests and fields and mountains, is a necessity to the commerce and well-being of the world. And every day new towns and cities are built, new lands are brought under the hand of cultivation, and new markets are made for our trade and commerce. It is almost impossible to keep even a register of the improvements made in our *modes and implements* of husbandry and machinery. The telegraph and the steamship of our day are creating, in social and political affairs, as great a revolution as the invention of printing did, centuries ago, in the promotion of knowledge.

3d. *A thorough, liberal American home education is necessary, therefore, to our national strength.* The success of our public schools is identified with our pecuniary prosperity as a nation. As the air and scenery of mountains, woodlands, lakes and seas, in a healthful climate, make a bold and hardy race, so the very atmosphere of schools, books, and colleges and literary societies, breathes a refining, softening, quickening and elevating influence upon all within its reach. The more numerous and better our public schools are, the greater the necessity for colleges, and for ample means to satisfy the ardent desires of youth for knowledge awakened in the public schools. It is also obvious that education increases the national command over the powers and products of nature. Science has taught the farmers of England to cut twice as much hay from an acre now as they did *forty years ago*, and to keep twice as many cattle, sheep and swine on the same amount of food, and of course to make twice as much beef, mutton, pork, tallow, wool, butter and cheese. Lavoisier, on chemical principles, doubled his capital on two hundred and forty acres in nine years. By the aid of chemistry, the wheat growers of France have succeeded in doubling the yield of wheat in the kingdom. The Highland Agricultural Society of Scotland has produced an average of fifty-one bushels of wheat to the acre, where scarcely the seed was saved before.* The more intelligence, the more power; and other things being equal, the greater the intelligence, the greater is one's ability to do good. This is true of individuals and nations. *An ignorant and badly managed nation must be a weak one.* It may have great natural advantages — territory rich and extensive, rivers and lakes, and the command of seas and oceans — still, if the people are not intelligent and industrious, they will not use these advantages for their own improvement and comfort. The diamonds of the Ural mountains were nothing to the wealth of Europe, till Humboldt brought them to light. It was the explorations of modern science that revealed to Russia her vast mineral wealth. The gold of our own mountains lay undisturbed for centuries; and if chance brought it to light, it is science and toil that digs and washes and grinds it out. The ditches, aqueducts, flumes and machinery of our mountains is proof of enterprise beyond what has ever been seen in any other age or part of the globe. The difference between the panorama of Boston from the top of Bunker Hill Monument, and of Mexico from the mountain summit that overlooks its whole valley, is just the difference of education. In the one we see the liberty, order, industry,

* See Mr. Ellsworth's Report to Congress, 1843.



enterprise, moral culture and personal worth, that make up the elements of a nation's character, prosperity and greatness. In the other, we see Nature lavish, Providence exuberant in every blessing; and man vile, ignorant, idle, vicious, and priest-ridden.

It is not possible, fellow-citizens, to estimate the results of giving a proper education to the present and coming generations on these radiant shores. There is no arithmetic that can reckon up the bearing of our public schools upon our individual, pecuniary interests, and national wealth. The resources of the United States are immeasurable and inexhaustible; they are not yet known to ourselves. Our national capabilities for commerce and manufactures, for discovery and invention, are just beginning to develop themselves. And it is in the school-room, ordinarily, that the preparation for the development of our resources must begin. Who can tell what may be the result of educating a single youth — of placing within his reach the best works on history and science, of travel and voyages, philosophy, architecture, agriculture, mechanics, commerce, belles lettres, engineering, moral and political science, and the best works on the evidences and precepts of Christianity? Who can predict the result of making the minds of our youth familiar with the best productions of the pen, pencil and chisel of Europe and America? What thoughts may thus be awakened — what discoveries and inventions made? Why, the simple invention of the cotton gin has been worth to civilization more than all the current revenues of Europe. The discoveries of Fulton are worth more to this city than all the gold in the Sierras. The leapings onward of society in our day, its inventions and discoveries, are the results of that awakening of the human mind that was produced by the diffusion of knowledge consequent upon the use of types. The great movements of modern times in favor of liberty and popular education may all be traced back to the age of printing, when the shackles of ignorance were broken. Then the fountain was opened, and in one day, the swell of the waters is going over the whole earth. As the age of inventions is by no means past, and the day of discovery has not yet reached its high noon, who can tell how many useful and important inventions and discoveries will result from bringing the great principles of science to bear upon the young and expanding mind of America? The more intellect quickened and strengthened in our schools and colleges, the greater the force sent out into the field of Nature and Art, to toil for the good of our race. The more intellect quickened by education, the more capital added to the nation, for increasing its physical

products and its literary and moral influences. And never was there an age, nor a country and a people, whose genius and circumstances were more favorable than our own, for availing themselves of the advantages of universal education to promote our national strength. Our form of government and our traditions, our history and our distinctive institutions, are favorable to the growth and expansion of mind, and to the influence of mind upon mind. It is under free and popular institutions like ours, that eloquence, poetry, and the fine arts, should flourish. It was when Greece was free, that she was the home of learning, and of the arts and sciences. The immortal influence of Athens flows from its popular government. On the contrary, Venice, "the City of the Sea," lofty and magnificent, existed thirteen hundred years under an aristocracy that destroyed every seed of genius and of virtue, "and then perished without bequeathing to mankind the memory of one great name, or of one generous action." (*Macaulay.*) Our representative republican institutions, therefore, while they open up a wider field for the abilities of the national mind, at the same time they enhance our responsibility for educating the national mind. Every individual has an inalienable right from the Creator to an education. He is endowed with a capacity more or less to participate in the pleasures of thought and of knowledge. The powers, nature and destiny of the human mind itself, the evils of ignorance, the pleasures and usefulness of human knowledge, the ties of humanity, the claims of society, and the obligations of our holy alliance, all demand at our hands the education of the rising generation.

The blessings of education to man individually are immeasurably great. It delivers him from the errors, superstition and bigotry that are always found in alliance with ignorance. It gives him the enjoyment of books and intellectual pursuits — respectability and comfort, elevation and usefulness in society. **BUT EDUCATION TO A FREEMAN IS STILL MORE IMPORTANT.** Our national institutions are founded upon the principle that the people are qualified to govern themselves. The great trust of every American citizen is the right of suffrage — a right that involves great power — great power that he holds in trust from the Constitution and Almighty God, not for himself only, but for the good of the whole community and for posterity. And how can he judiciously exercise that power without intelligence? And how can he possess that intelligence without education? And how can he obtain that education without schools? "It is suicide, where more than blood is spilt," to let our youth grow up in igno-

rance. It is the duty of self-preservation on the part of the government to provide the means for the teaching and training of all the people in a knowledge of the duties incumbent upon them as citizens. As uneducated mind is educated vice, and as without education men are unfit for self-government, so in a mere political point of view schools are of infinite importance to us. The education we want is AMERICAN, in contradistinction to that which is EUROPEAN, because in some respects our institutions are peculiar. In theory and practice among us, the people are the true and only sovereign, liberty their inherent, inalienable birthright, and all public officers, executive, legislative, and judiciary, are merely servants of the people, and responsible more or less directly to them. "The just design of politics is to make life easy and the people happy."* *That is the best government that governs least, and is best administered. That government is best that makes the people most happy in answering the social and moral end of their being.* In order to this, as amongst us the people are the government, two things are indispensable: *first*, a disposition to make themselves happy — and, *secondly*, knowledge to know how to do this. The disposition to use the means, and a knowledge of the best means in order to the true happiness of the people must be found together. Pure republicanism, and pure republicanism alone, secures the disposition. That the government may be really desirous of making people happy, the government and people must be one and the same thing. But this cannot be the case where the government is committed either to one or a few; it is the case only where the government is the people themselves. And just in the proportion that the number of governors is increased, just in the same proportion is the desire increased to make the governed happy. But this state of things is found no where but where the interests of the *governing* and the *governed* are the same; and their interests never become the same, except in those States as amongst ourselves, where the government is the government of the people themselves.

In our government then, we have secured the first thing necessary to the purity and happiness of the people — namely, a disposition on the part of the government to make the people pure and happy, for our government is the people themselves. And all sound-minded people are desirous of promoting their own interests; but this desire alone is not enough. The people must know how to promote their own welfare — they must understand what their true interests

* Egyptian Laws, Anc. His. vol. I, 60, 78.

are, and know how to promote them. *The people must govern themselves for their own good ; but that they govern themselves for their own good, it is essentially necessary that they should not be governed by their own ignorance, nor by their own passions, nor by their pride and selfishness, but by reason, conscience, and law.*

A popular government is not always an unmitigated curse, as the crown writers of Europe would have us believe ; nor is it always a blessing. A good government is one that is adapted to the condition of those it governs, so as to secure for them the highest liberty, safety and happiness. England's great essay historian says, "a good government is like a good coat, it fits the body for which it is made." There are countries in which it is absurd to attempt to establish popular institutions. We cannot untie the strait waistcoats of our mad houses until the inmates are clothed and in their right minds. This has been the mistake of France. She has neither the popular political intelligence nor religion to sustain a republic ; and after having shed more blood for liberty, and having done more for the progress of mankind than all the rest of the continent, she is now completely in the hands of an autocratic Emperor. But it must be so, for notwithstanding her *savans*, statesmen, warriors and philosophers are surpassed by none on the globe, her people are not prepared for a popular government. And this is also the difficulty in Mexico and South America. The masses of the people are not capable of self-government—they are the mere creatures of demagogues and priests. Where the people are ignorant and vicious, and unused to self-reliance and self-government, there the rulers are rapacious, corrupt and wicked. "Had the Romans not been sheep, Cæsar had not been a wolf."

"Where'er ye shed the honey, the buzzing flies will crowd ;
Where'er ye fling the carrion, the raven's croak is loud ;
Where'er down Tiber garbage floats, the greedy pike ye see."

This brief view of our political institutions is sufficient to show that as our privileges are increased, so are our responsibilities. Privileges always imply duties. Where the government is one man, where it is an oligarchy, then the education of the governing is comparatively easy. It is only necessary that a prince, or a few sons of noblemen should be instructed in the art of government. But where, as with us, the government is the sovereign people themselves, then instead of educating a Prince of Wales, we have ten thousand Princes and ten thousand young Victorias to educate. *The*

happiest possible state of society is that in which the supreme power resides in the whole body of a well informed people.

In a word, to preserve our institutions in their purity and vigor, the people must understand our political system—they must cordially approve of it, and love it with the ardor with which men are accustomed to cling to life, and they must be imbued with virtuous principles. No free, self-governed people can long exist as such, without a high degree of intelligence, and virtuous habits, and a fervent love for their institutions. The stream cannot rise higher than the fountain. If the people are ignorant, selfish and wicked, their rulers will be like them. Mere knowledge, then, is not all—there must be moral purity and an ardent attachment to our political system. What we love we prize. The day in which we cease to be grateful—when we cease to love our birthright and to revere its founders and its defenders, that same day the republic is no more. Its forms may survive, but its vital spirit will have departed—it will cease to have power to bless. Our government rests not on sceptred hands, nor upon a powerful aristocracy, nor upon a standing army and an omnipotent police; but solely upon constitutional laws and the attachment of the people to them. *If it live at all, it must live in the hearts of an intelligent and virtuous people,*

Let our children, then, from their earliest years, be made familiar with our Colonial history and Revolutionary struggles. Let the names of our heroes be household words. Let the principles, the faith, courage, hope and toil of our fathers of the brave days of old, be always before their minds.

“Oft converse with heavenly habitants cast a beam on the outward shape,
The unpolluted temple of the mind,
And turns it by degrees to the soul’s essence,
Till all be made immortal.”

Let us, then, by precept and example, put the minds of our youth into such oft and long and deep and earnest communings with the distinctive principles and institutions of our government, and with the glorious deeds of our fathers, that their faces shall be made to shine with the same glory, and their hearts glow with the same patriotism and virtue. As the immortal wealth of the heart is given to its first attachments, so let the first awakenings of the powers of youth be connected with a pure love of their country. And surely no better way can be found to procure love to the state, than for it to educate the mind and heart of its youth, and thereby reveal to them the power of thought and the precious treasures of their own

heaven-born nature. What is more enduring to us than the associations of our youth—the green swards, the babbling brook, the dog-eared volume of our school boy days? There is a freshness, a vividness, a warmth, a permanency of attachment in the impressions of early childhood, that survives through all time, and enters into the very essence of immortality. If the republics of former days have gone glimmering through the light of things that were, “a school boy’s tale, the wonder of an hour,” and are now no more than a pleasant dream, it was for the want of virtue and religion. *There is no fatality in free institutions.* We have what Greece and Rome in their republican days had not. We have the PRINTING PRESS, AN OPEN BIBLE, FREE SCHOOLS, AND A PURE CHRISTIANITY. THESE ARE SUFFICIENT.

THE GOSPEL MINISTRY.

I magnify mine office.—*Romans, 11th chapter, 13th verse.*

THESE are the words which constituted the theme of a discourse recently delivered in Calvary Church by the Rev. Dr. Woodbridge. After a few appropriate remarks, the speaker contemplated 1st. *The important instrumentality employed for the promulgation of the Gospel—the ministry of the Word.* By preaching is not meant the efficient *cause*, but rather the efficient *means* of salvation, whereby we neither take from God His glory in this important work; nor yet undervalue the institution which He has appointed in order to produce the result. 2d. *The ministry is the exponent of truth.* Far be it from me, said the speaker, to set forth that the teachings of any man or any set of men not divinely inspired, may or will contain the whole truth, or even purely truth. More or less of human error, defect, imperfection, and more—even wrong will creep into the teachings of the purest instructors in righteousness, much more into those of the generalities of ministers of the Word. Nor is there any miraculous interposition to guide any or all of the preachers of the Gospel from error; though the same providential care that in all ages has kept the Church so that the gates of hell never have prevailed against it, has doubtless also sustained the officers of the Church. Yet after making every allowance for ignorant and intentional departures from right, we still revert to our idea: *The ministry is the exponent of truth.*

From the numbers of the ministers of Christ, from their diversity of opinions, from their division into ecclesiastical denominations, it results that the whole field of religious and moral truth is thoroughly explored and its bounds determined. Nor are these things kept from the people; on the contrary, the pulpit and the congregations are continually employed from week to week, and year to year, and century to century in scrutinizing and examining the foundation and superstructure of religious knowledge. The secret of the continuance and success of the office is not the popularity — not their divine appointment — not even their virtues; but because they set forth the truth; and God graciously does not — and never can dispense with them — of course, the stupid, heedless man of the world does not, and the ungodly, openly wicked sinner will not acknowledge these things, but observation and thought everywhere illustrates and confirms them.

3d. *The minister is the representation and agent of Christian civilization.* I say *Christian civilization* as distinguished both from that which is illustrated in false religion and in infidelity. Religion gives type in a most eminent degree to nations and to habits of thought and life. Strive as we may, to escape the thralldom of false or the beneficial restraints of true religion, after all their influence is too potent to be cut off, and even when religion is changed, generations must pass before the influence of the former system is displaced. Of all civilization, the Christian is incomparably the most elevated and refined. Ministers of the Gospel are like all other men — sinful, imperfect and full of faults — yet they present week by week, and enforce by argument and appeal, all the commands of God, the permanent importance and supremacy of truth. The result is and always must be, that the due effects of righteousness will follow. Some have said, “civilize and then Christianize people,” but all experience replies, Christianize and you then will civilize them.

4th. *The ministry seems to purify the heart.* It is impossible to have continually in view any great and exalted character without deriving benefit therefrom. But of all the brilliant names that adorn the pages of history, not one shines so resplendent as that of our Saviour. Elsewhere we have not a record of hero or sage but is blurred and blotted by some tale of weakness or wrong; but as the sun outshines the stars, and pales their ineffectual light, so the glory of the Redeemer transcends all other characters. There may be periods in life when, dazzled by earthly genius or applause, we may

be ready to give the palm to some warrior or statesman, or scholar, whose merits have been emblazoned on the annals of fame; but on a careful analysis of character, motive, influence, work, will speedily change our impressions, until at last the Redeemer truly stands only great and exalted, and the heart cries with Paul, "Thanks be unto God for His unspeakable gift."

Now the great object of the ministry is to extend the sway of the Redeemer, to lead men to follow his requirements, imitate his example, obey his commands, and continually, so long as the *Word* is truly preached, Christ is held forth as "the wisdom of God, and the power of God to salvation." What must be the effect of such efforts continued and experienced through life — what must it be! — nay, what has it been? and the whole history of the Church responds.

5th. From this view of the ministry we may extend our observation to its bearings upon the world. Of all the influences that modify, improve and benefit community, none are more powerful than this. It produces habits of thought. Didactic and often dull as are the discourses of the pulpit, they yet deal with some of the most momentous truths and subjects to which the intellect can be directed. It establishes the preëminence of principle. The whole effect of God's truth rightly understood, must be to give permanance to the law of righteousness. In the fluctuations of a stormy world, all else will at sometime appear unstable and unreliable. Then the soul longs, like the drowning man for firm footing upon the rock above the rushing tide. That rock is God's law — His rule of right. It eradicates the greater evils of society. This is accomplished not by loud assaults which only serve to produce bitterness, but by laying the axe at the root of the tree. The great and true principles of reform are always of slow growth, but their germination is in the sanctified heart, and watered by that charity that thinketh not evil, and beareth all things, they advance from one degree of growth to another, till their grateful shade and foliage fills the world.

The ultimate result of the ministry must be the conversion of the world. This is inevitable; God has promised it; the means are adapted to it, the progress of history and the world indicates it, for its believers in all ages have prayed and watched and waited; — its morning star has arisen, and already its ruddy glories are streaming towards mid heavens, lighting the sombre clouds of earth with the effulgence of a coming and a cloudless day.

When I enter this pulpit and sanctuary and recognize how far I must come short of setting forth the message committed to the

minister, I am almost ready to renounce my work in despair. But when my mind reverts to the grandeur of the office, and the object of its appointment, once more courage reanimates me. Here, man is nothing — God all in all;— and for a few short years we are placed here for His work, first of all let us strive to do that, forgetting ourselves, only seeking to honor *Him*.

Something more than eleven years have elapsed since I was first permitted to preach in this city of San Francisco the unsearchable riches of the Gospel of the Lord Jesus Christ. Eleven years! What a change have they produced! In the Church the number of evangelical Christians in the United States have in that time about doubled, or have increased from more than two and one half to more than five millions; comprising at present, one fourth of the adult population. With the Church has advanced her adjuncts—Sunday schools, the religious press, missions, systematic benevolence. In our country, States have been created that then were territories; and territories established upon soil then only trodden by the red man. Proportionate has been the growth of California. It was then roughly estimated that her population was 30,000. It is now supposed to be more than half a million. San Francisco was then a scattered village of 3000 inhabitants. It is to-day a great and flourishing city, numbering 100,000; and I am persuaded too, that our religious progress has kept pace with the civil. When I see the great audiences that gather for the worship of God; the stately churches that adorn your streets—emblems of the spiritual body of Christ, gathered within them; and contrast the state of morals and the appearance of the people with what it was in that day, the advantage is all upon the side of the present. Why, in regard to this very Calvary Church and congregation, contrast its position now with its early commencement six years ago. Remember all the efforts, struggles, and noble endeavors that have marked the period from the dawn of the enterprise until now, where you hold so distinguished a place, and are so eminent a blessing to this city and to the state; and not only consider this church, but all the churches here in San Francisco and elsewhere—their numbers, position, influence, health. Surely God hath done great things for us. No doubt there are still defects to be removed, and evils to be overcome, and sins to be repented of, but still upon the whole, an immense proportionate advance has been made, and the future is bright with hope.

All is in the hand of God; and oh! should He open the windows of heaven and pour out the blessings we need, then should we be

And when at last he was borne afar
 From the world's weary strife,
 How oft in thought did we again
 Live o'er his little life! —
 His every look — his every word —
 His very voice's tone
 Came back to us, like things whose worth
 Is only prized when gone.

That grief has pass'd with years away,
 And joy has been my lot,
 But the one is oft remember'd,
 And the other soon forgot.
 The gayest hours trip lightly by,
 And leave the faintest trace,
 But the deep, deep track that sorrow wears
 Time never can efface
 —JAMES HEDDERWICK.

DR. NETTLETON ON JUDE, V. 9TH.

DR. NETTLETON, so distinguished in the history of American revivals, was a man of whom it might truly be said, "His delight was in the law of the Lord, and in his law doth he meditate day and night." The consequence was that he possessed an insight into the spirit and depths of divine truth, that few persons attain. His expositions of different passages were often characterized by a penetration, shrewdness, and unction, that could spring only from strong natural ability and profound meditation under the fostering influences of the Holy Spirit. He was on one occasion spending an evening with a brother, in his favorite pastime of talking over the meaning of Scripture passages with his pocket Bible open in his hand, when he turned to *Jude, v. 9th*. "Yet Michael, the archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Among other reasons, said he, why the archangel would not rail against Satan was this,—He knew that Satan was more at home in the language of abuse, and that he could be no match for the Devil in the use of his own favorite weapons.

G. B.

SYMPATHY.

Kind words are not expensive things; soon said;
 Nor make the poorer him who gives; and rich
 In more than gold can buy, him who receives.

LIBERALITY.—Among the signs of our times that inspire us with hope and cause us to feel that it is an honor to belong to the human race, are the munificent donations made to institutions of benevolence and learning. We observe in our exchanges that there is quite a revival going on in the way of contributions to colleges and literary societies. Efforts are successfully made in the eastern, northwestern and southern States to complete and increase the endowments of colleges and universities. New professorships have in several instances been happily created. Our oldest institutions of learning are enlarging the curriculum of studies, and adding to their libraries. Among the instances that occur to us at the moment, are Yale and New Jersey Colleges, and Brown University. A gentleman also in England, lately deceased, who from obscurity rose to great wealth, was remarkable for his liberality. During his lifetime, it is said, he gave away nearly half a million of dollars, leaving behind him only \$40,000. He gave for Mr. Spurgeon's tabernacle \$25,000, and though a Dissenter, he subscribed \$15,000 to St. Luke's Bedminster. His name was John Holmes, of Bristol. And "Yale College is still in luck"—Mr. Joseph E. Sheffield, of New Haven, has recently presented to the scientific department a handsome edifice, prepared at great expense. Except the Ellsworth legacy, this is the largest donation ever made to this college at any one time. Mr. Winchester has also given to the same department \$5000. And the heirs of Mr. Hillhouse have donated a lot for an observatory. The Library has also received valuable presents. This is all well. It is more blessed to give than to receive, yet such gifts are of great value to an institution of learning. And happy is the man who shall have the heart and the means to found a first class institution of learning in this city. The time has come when it should be done. There is no more promising field for such an endowment on earth. Whoever shall establish such an institution in San Francisco on a liberal basis and have its character well guarded, will be a benefactor to the Pacific world and to millions of his race for generations to come. The day will come when a University in San Francisco will have a larger radius of influence upon human mind than the University of Edinburgh. And what would not a man be willing to give, if he could secure so blessed an immortality upon earth, while even this should only the first fruits or first instalment of what is to follow him to eternity? Let the men of money, especially such as have made it in California, think what they owe to this coast and how they may become benefactors to their race.

PRESBYTERIAN THANKSGIVING.

AT THE Tricentenary celebration of the Reformation by the Church of Scotland, the following resolution and suggestion were adopted :

“The proceedings of the occasion were terminated by adopting a resolution recommending all the churches to observe Thursday, the 20th of December next—the day of the meeting of the General Assembly—as especially commemorative of the Reformation. The Free Church Assembly has since adopted a similar resolution, with the addition of inviting other branches of the Presbyterian family to observe the same day. It is to be hoped that this latter suggestion may be acted on, not only by our own body, but by all the Presbyterian bodies in the United States. Arrangements for it could easily be made at the fall meetings of Synods and Presbyteries. Such a general commemoration would be peculiarly fitting to the great event whose results we now enjoy, and also becoming in the present aspect of the times.”

We like this. It is in every way proper, and especially so for us. The work of the great Reformation was only half done. It was sadly marred by doing too much and doing too little. We hope our Synod will take action on the subject.

 THE ORIGINAL BIBLE MANUSCRIPTS

ARE no longer extant. The original stone tables of Moses are as unknown as his grave. And since the Babylonish captivity we know but little of the original copies of the law, or of the Books of Moses. Copies, however, were made and preserved. And of the New Testament manuscripts, we know but little. We cannot now ascertain how many there were, nor when they disappeared, nor whether they were destroyed in times of persecution, or were worn out by time and constant use. We do know, however, that the four GOSPELS and the Acts of the Apostles and almost all the Epistles were publicly read in the religious assemblies of the early Christians, and were placed on a level with the Old Testament Scriptures, which were acknowledged as true by our Lord and the Jews of his day. Indeed it is remarkable, and deserves to be remembered, that our Lord never

reproached the Jews for having in any way corrupted their holy writings. They had faithfully exercised the trust reposed in them as the conservators of the sacred records. From their first appearance, we have the fullest evidence, that the writings of the New Testament were received as genuine and authentic, and as inspired by the Holy Ghost, and were universally acknowledged as such by the ancient Church. And we know also that copies of the original manuscripts were rapidly multiplied, and widely scattered throughout the Roman empire—so soon and so widely scattered that it became at once impossible for the heathen to destroy them, or for false brethren to materially corrupt or interpolate them. The apostolic autographs could not have been preserved forever without a constant miracle; nor was this necessary. Their writings faithfully transcribed, were just as fully worthy of belief as the original manuscripts. They exhibited in themselves the imprimatur of the Holy Ghost. They were their own witnesses.

THE WORLD is the name of a new daily paper established in New York. In its appearance it is like the *Times*. It is not strictly a religious paper, but is to be suitable for family reading. It is said that *one hundred and twenty thousand dollars* have been subscribed to start it. Verily; the children of this world are wiser in their generation than the children of light. If our religious people appreciated as fully as the men of the world do the influence of the printing press, we should not find our religious journals struggling with debt, or dependent on the support of a few who have to carry the burden by self-sacrificing. No arithmetic can compute the influence of the press on the American people. It is the food they eat, and the air they breathe. Its character therefore will be their character.

“SON OF MAN” is our Lord’s favorite appellation. It occurs eighty-eight times in the New Testament, and in every place it is found with such antecedents and adjuncts as to show that it means the Messiah—the *man* in whom there is as perfect a fulness of humanity, as there is of the indwelling of the Godhead. It implies that He was truly man, and something more—that He was the *God-man*—God manifest in the flesh.

NARRATIVE OF THE STATE OF RELIGION.

Adopted by the General Assembly of the Presbyterian Church in the United States States of America, at their Sessions at Rochester, New York, May 1860, and addressed to the Churches under their care.

THE devout study of the history of God's dealings with his Church has always been regarded as a very profitable exercise for the Lord's people. It enables them to understand the true condition of the Church of their own day, and tends to prevent that fatal ignorance of the things that make for their peace, in the time of their merciful visitation, which has so often proved disastrous to the interests of the kingdom of Christ.

In accordance with the long established usage of this body, the General Assembly designs to gather up the threads of the current history of the Church, and to weave them into a brief Narrative, which may serve to direct the attention of the churches to God's dispensation of His grace towards them at the present time. This Narrative is made up from the reports furnished by one hundred and thirty, out of the one hundred and sixty-eight Presbyteries, which, according to the latest published statistics, comprise the whole strength of our branch of the Presbyterian Church in the United States, and among the heathen nations of the world. It is important for the General Assembly to give an account in detail of all the various incidents which have occurred, in all the widely dispersed portions of the Church. But this is the less needful at the present time, because there is a remarkable uniformity in the narratives sent up by the Presbyteries; so that we might choose almost at random any one, from any part of the wide field committed to our care, and it would prove a fair sample of all the rest.

It is a cause of earnest and sincere thanksgiving to the Great Head of the Church, that this ununiform tenor of all the reports is so very cheering and hopeful. Among them all there are only three or four that come to us with the voice of lamentation; and even in those cases there are signs of that kind of mourning which the Lord often speedily turns into abounding joy. It is also true, that while the mass of the material from which this Narrative is drawn is very large, yet the history of God's care of His people, and His administration of mercy towards His Church, may be condensed into three simple elements; and it is under these three forms that the General

Assembly presents the whole subject to the consideration of the churches.

I.—THE MEANS OF GRACE.

1. All the Presbyteries make mention of the faithful and earnest preaching of the Word of Life, as God's great instrument for the edification of the Church, and the conviction and conversion of sinners.

2. Nearly all the Presbyteries make special mention of the increased energy and hopefulness with which the churches are using those well-tried instrumentalities—the prayer meeting, the Bible class and Sabbath school, as well as the particular and faithful inculcation of the truths of our holy religion, as summed up in the wonderful formulary, the Shorter Catechism.

Several of the Presbyteries give the gratifying intelligence that these efforts to train the children of the Church in the nurture and admonition of the Lord are accompanied by an increased disposition, on the part of parents and officers of the Church, to lay hold on the covenant of God's grace for the benefit of their children. While they diligently use the means, they are more inclined to exercise a simple faith in God, as their covenant-keeping God—to take Him at His word, trusting that He will always be faithful to His promise, which is to us and to our children. It is greatly to be hoped that this is true in many cases where the Presbyterian reports are silent with reference to it. Yet there is great danger that the Church will depend too much upon their own diligence and faithfulness in teaching and training their children, while they lose sight of their entire dependence upon God, and the absolute right which they have as Christian parents, ministers, and ruling elders of the Church, to cast themselves, without reserve, upon the covenant of God, with them and with their seed after them.

II.—THE DISPENSATION OF GOD'S GRACE IN THE CHURCH.

1. A large number of the Presbyteries report revivals of religion. Some tell of the wondrous work of God, in one, two, three, or more, and others in nearly all their churches. The majority, while they do not speak of marked and powerful revivals, yet tell us of delightful progress, and of additions to nearly all their churches. It is perfectly delightful to observe how modestly and humbly they tell of the good hand of the Lord with his people; how little there is of apparent boasting and self-confidence, and how genuine and unaf-

fecting their expressions of hope and trust in God. It is difficult to tell which of the two classes is in the better condition—whether they who tell of revivals, or they who hardly dare thus to characterize the work of the Lord among them. For the past two years nearly all the Presbyteries have reported revivals, and now they speak cheering and hopeful progress. Their case may perhaps be illustrated by the stately vessel, which, while preparing for the voyage and getting under weigh, resounds with creaking of the cable, the bustle and shouts of the mariners; but when the sails are all spread to the wind, and the gallant ship speeds before a gentle but steady breeze, all is silent and still, no sound of confusion is heard, and even the motion can only be estimated by comparison with stationary objects, or by observing the fast receding shore. Thus we trust it is with our beloved Church; but in order that this sanguine expectation may be fully realized, it is absolutely necessary that our churches should go forward. They must not be satisfied with present attainments. They can neither stop in their course nor go back to sloth and unbelief. They have not already attained, neither are they already perfect; but all that they tell us of the grace of God in them should constrain them to forget the things that are behind, and to reach towards the things that are before—to press toward the mark for the prize of the high calling of God, which is in Christ Jesus our Lord.

From all that we gather from the reports of the Presbyteries, we come to the deliberate conclusion that the present is a time of high privilege and great grace to the Church of the living God. Such a time is truly a critical season in the affairs of the Lord's people. It is indeed the day of our merciful visitation. Where so many of the Presbyteries report such gratifying progress and such hopeful prospects, and so few mourn over the languishing ways of Zion, it would seem to be unnecessary to rehearse the names of those whom the Lord has blessed. It is enough to say that there are hardly any exceptions. Yet there are two cases of such peculiar character, and such transcendent interest, that we feel constrained to bring them to your notice.

(1.) The work of grace at Ningpo, in the great Chinese empire, whose beginnings were noticed in the Narrative of the last year, has been continued and enlarged by the Great Head of the Church, showing that God is administering His grace toward our beloved Church on the dark heathen ground, in the same manner in which He has signalized His favor to us in this highly favored land.

(2.) The other case is the work of God's grace among the French Canadian colonists in the State of Illinois, and among the same people in their native land.

The attention of the Assembly has been specially called to the various aspects of this wonderful manifestation of the grace and power of God, and to the duties devolved upon our Church by God's providence towards us in connection with this people. But although we have read and heard so much, we are assured that the half has not been told. The General Assembly has the best evidence of which the case is susceptible, that God is indeed doing a great and glorious work among this interesting people, while at the same time He is proving them by persecutions and sore afflictions. The Assembly also rejoices to believe that a wide and effectual door is now open for preaching a pure and simple gospel to nearly, if not quite all, the French Canadian Romanists on this Continent.

This movement in connection with the present hopeful condition of our Church, the General Assembly regards as the most profoundly significant event of our day; and the whole Church would do well to endeavor to understand the meaning of this sign, in order that she may stand in her lot at such a time as this.

2. It is gratifying to know that in many parts of our Church the ruling elders are said to be waking up to a higher sense of their official duty, and their obligations to promote the spiritual welfare of the churches in which they bear rule.

3. The active graces of God's people are manifested in increased interest in the great object of Christian benevolence conducted through the Boards of the Church; but here there is manifestly great room for improvement, and we trust that all our churches will see to it, that they abound in this grace also.

III.—INFLUENCE OF THE CHURCH ON THE WORLD.

The power of the Church of God on the ungodly world with which its members are mingled in so many relations of life is manifested—1st. By an increased and increasing attendance upon the preaching of the Word; this fact is stated in the report of almost every Presbytery, with hardly a single exception. 2d. In the better observances of the Lord's day as a day of sacred rest. 3d. In the improvement in the general morality of the people. But while this is so, several of the Presbyteries state that the deadly vice of intemperance is on the increase, and that too even in places where the

work of the Lord is revived. This anomalous state of things may be due to the fact that the Church has not yet taken this subject into her own hands, and by the help of God, applied the only remedy for this and all other vices of man.

In conclusion, the Assembly recognizes the goodness of God in the peace and unity of our Church, in its enlargement by every means, and in the new and louder calls to increased efforts by the addition of the mission to the Choctaws, the Canadian colonists, and other interesting fields to the sphere of our Christian activity.

The Lord has surely dealt bountifully with our beloved Church, and blessed be His holy name; but these times of mercy are peculiarly times of responsibility. Be strong, therefore, brethren, and do valiantly for the cause of your God and Saviour.

— May grace and peace from God our Father, and Jesus Christ the Lord, be multiplied to you all by the power of the Holy Ghost.

JOHN W. YEOMANS, *Moderator.*

THE POST OF DUTY THE POST OF DANGER.

BY REV. DR. BURROWES.

A BROTHER was speaking of difficulties connected with a certain position, and was hesitating, on this account, to accept it. But why should the fact that difficulties attend a post keep a man from taking it, if he is fit for the trust? "Ye are not your own." It is the existence of difficulties and obstacles that makes duty necessary. How, then, can duty be done without struggling with these? What would a general think of a soldier who, on being ordered to some post under fire in battle, might say, "I would rather not go there, for the bullets are flying, and I am afraid I shall be hit?" With such men, when possessing the spirit of their profession, the coveted post of duty is always the post of greatest danger.

Thus thought the great apostle. His words to his son Timothy were, "Thou, therefore, endure hardness as a good soldier of Jesus Christ." In the short compass of the second Epistle to Timothy, the idea of hardness in the service of Jesus occurs in one shape or another more than twelve times. Nothing is ever gained by turning aside from duty because it may be dangerous or unpleasant. Those whom the Captain of our salvation loves best, he appoints to stations of danger, suffering, and trial. The young minister whose

anxiety is to find a post where he may be comfortable and conspicuous, rather than useful though under fire, will find, ere he is aware, an angel with a drawn sword in his way. Grace takes and sanctifies to the Master's use the spirit which brave men show amid the worldly duties of life. As Cicero mentions, the Roman legions often marched in the highest spirits into a position where they knew they must fall. At the outbreak of the American Revolution, when one and another in the House of Burgesses in Virginia were offering to join the army if they could receive high commands, a soldier-like man handed to the Speaker a slip of paper with the following:—"Hugh Mercer will serve his adopted country and the cause of liberty in any rank or station to which he may be appointed." When General Warren fell at Bunker Hill, waiving the privileges of his rank, he said, "Show me where the battle will be warmest, show me where the danger will be greatest;" and took his post as a private soldier. Such was the patriotism of these brave men. The Christian will show, in the kingdom and patience of Jesus, the same spirit, elevated by the refining fire of the Holy Ghost. Danger, instead of causing him to shrink from duty, makes him go forward with more cheerfulness, energy, and joy. Whose soul is not stirred by the simple epitaph over the brave who fell at Thermopylæ, as given by Herodotus:

"Go, stranger, go, at Lacædemon tell,
We fell here in obedience to her laws."

Why, then, should a servant of the Lord Jesus hesitate to take any post of duty, even when full of discomfort and danger. The Christian life, when thoroughly experienced, is as much a warfare now as in the days of Paul. There will be time enough for repose when the armor has been laid aside for the white robes of our heavenly priesthood, the sword exchanged for the palm, the helmet for the crown.

"There gleams a coronet of light around our hero's brow,
But of far purer radiance than earth can e'er bestow;
He wears a glittering, starry cross, called by a monarch's name,
That monarch whose 'Well done' confers a more than mortal fame,
The banner under which he served can never know defeat,
And so he lays his laurels down at his great Captain's feet.
There rest thee, Christian warrior."

The soul of man can have no higher aspiration for such an epitaph as that at Thermopylæ, when gained by having fallen at the post of duty assigned by Jesus, and there standing firm, even when our efforts seemed fruitless, and the battle seemed going against us, while obeying, even unto death, the letter of his commands.

OUR TREASURES

ARE many and of great value. Our greatest blessings are so many and so near us, that we are often in danger of overlooking them. The heathen taught long ago, that the two best gifts of the gods "to men were, to speak the truth and do good." A good conscience, a quiet mind, an amiable temper, obedient children and a well willed wife, with food and raiment, are treasures enough to satisfy a reasonable man. The royal Psalmist has also said, do good and trust in the Lord, and verily thou shalt be fed, and shall dwell in the land. But we have not set out to make a moral, religious or theological lecture. Our picture now is of things earthly. It is within the memory of the oldest inhabitants of California, that the common idea of this coast was, that it was the hottest and the coldest, the wettest and the driest country in the world. Its valleys were for the most part represented as vast beds of ashes, and its hills and mountains as barren wastes, almost incapable of being inhabited. The only wealth of the coast was supposed to be in minerals. But what are the facts now? It is true we have unmeasured, unknown wealth in gold, silver, quicksilver, sulphur and coal on this coast; but it is also true, that we have a climate unsurpassed by any on the globe. Italy has no more genial nor radiant skies than California. Our Sierras and Cordilleras and their branches are vast storehouses of timber as well as of mineral riches. Grapes, raisins and wines may be produced on this coast equal to any in the world, and in quantities sufficient to give remunerative employment to millions of inhabitants, while our capacity for the cereals and for sheep-raising is far beyond our present apprehension. By enterprise and genius, in a few years, we may become even a luxurious people, and be independent of all the rest of the world, except it may be for coffee and tea. Let our inhabitants become a home-staying, self-producing people. Beneath our soil and under our mountains and in our waters are entombed untold riches. Before many years are numbered with the past, we shall compel exchange to come to us. It will require only the shipping of a few millions of silver to the East from San Francisco to change the current. And when our fleets shall arrive from and depart every week for the Amoor, "and a market" to be found in the valleys and mountains of Tartary, Thibet and China, as well as for Japan and the island continents on the way — and when

our coast is throbbing and heaving with St. Louis, New Orleans and New York by daily mails and by telegraphs and welded to them by iron bands — then the merchant princes of our Atlantic cities will have their country residences on the Pacific coast. Their summer retreats will be on the shores of Lake Bigler, or Mono, or on Clear Lake, or nestled up among the hills of our coast range to be fanned by the breezes of the broad Pacific.

The golden flood is yet to flow across the Rocky mountains. The golden fleece is yet to come from the East. A glorious future awaits this coast. Millions of millions are yet to be born, to live and to die here. May we be faithful to our fathers and to our children. May the “Star-spangled Banner, the Flag of the free heart’s hope and Home,” for ever stream in the breeze that shall fan the flowers that are to bloom over our graves, and may every eye that shall see the glorious orb of day on this coast, behold him rising and setting over the same happy and united people.

INDIVIDUAL EFFICIENCY.

OUR reading has of late happened to lie considerably in the territory of the early Christians, and we are more than ever impressed with two things, namely: the wonderful success that attended the first efforts of the Church to preach the Gospel to all nations, and equally wonderful is it to see how the individual effort of each one of the little band that went forth from the upper chamber at Jerusalem contributed to the great result. It would seem from reading the history of the first planting of the Church that every individual believer felt that the conversion of the world was the work committed to himself—that the responsibility of fulfilling the Saviour’s command rested upon him, and not upon the Church in the abstract. And consequently, as believers, each one worked and prayed, and relied upon God for aid, and the cause prospered. Christ was preached. His Word grew mightily. And in a few years the standard of the cross was carried to the remotest regions of the then known world. It was not by obtaining secular laws to promote Christianity that it rose to the throne of the Cæsars. It conquered without a decree for its promotion. It conquered by its own power. And so it will be again. God is jealous for His Word. Christ is jealous for the spirituality of His kingdom and the independence of His crown. It

is by individual acts of daring under a brave and skillful general the army gains the victory. Individual co-operation in the Sunday school, and in building up a congregation, and in sustaining a religious press is essential. When each one cries out, Lord, what wilt thou have me to do? then something great will be done. Happy is the pastor who is surrounded by church members who feel their responsibility for individual efficiency.

A WIFE'S INFLUENCE—A TRUE NARRATIVE.

ABOUT forty years ago, there lived in the State of —, a family by the name of P—. At this time neither father nor mother was pious. The family altar was not erected; the Bible never read; God was not worshipped; all religious duties were neglected. Yet the Father of Mercies had marked the parents of this household as the subjects of his distinguishing grace. Soon after the birth of her third child, the mother became hopefully pious through the instrumentality of the gospel, preached by a faithful ambassador of heaven, in connection with the Presbyterian Church.

In the discharge of her religious duties, she encountered powerful opposition from her as yet godless companion. He mocked at her expostulations; laughed at her when engaged in her religious devotions; scoffed at the promises, precepts, and teachings of the Bible, and despised the church of Jesus Christ and all its ordinances. In a word, he was openly profane; an avowed enemy to all religion; living without God and without hope in the world; violently opposed to his wife's attending church; counting all professors hypocrites; ministers the vilest impostors, and all godliness a groundless delusion. He even went so far in his opposition to the church as to utterly refuse to provide any accommodation for his companion, to attend regularly the ministrations of God's word.

All this Mrs. P— bore with Christian patience, and encountered with religious fortitude. Her pastor had two fields of labor—one distant about three, and the other one mile from her residence. When religious service was in the latter, Mrs. P— went the distance alone on foot; when in the former, she rode on horseback, contrary to the express injunctions of her husband. At such times she would rig up her horse herself—bringing him from the field or the stable amid a volley of verbal abuse from him who had sworn before the hymenial altar, to love and protect her through life.

Such were the domestic trials of Mrs. P——, for the first few years after her union with Christ and His Church. At times the mount of tribulation rose so high across the pathway of her duty, that her soul was ready to despond; then would she seize, with a firm grasp, the strong staff of consolation found in God's word, for God's people—"Be thou faithful unto death, and I will give thee a crown of life;" "My grace is sufficient for thee;" "To him that overcometh I will give the morning star;" "Whosoever loveth husband more than me is not worthy of me;" "Whosoever will be my disciple, let him take up his cross and follow me daily, through *evil* as well as through *good* report."

She felt—she knew that these promises are not so much made to *success* as to *exertions*. Hence, she labored in meekness to win her husband to Jesus. His frowns she met with smiles—his cruelty with kindness. By words of gentleness she often disarmed his wrath, when words of bitterness would have but aroused his anger. Again and again did she lay her troubles before Him in whose hands are all hearts, praying that, as he had once laid the mantle of his peace upon the stormy sea, he would calm into sweet repose, by the breath of his Spirit, the angry soul of him who held in his hand the cup of her domestic enjoyment.

Her prayers were heard, but not *immediately*; for Mr. P—— seemed to become worse and worse in his opposition to Christ, affirming that, if she did not desist from attending church, he would no longer take care of the children during her absence on the Sabbath, but amuse himself on that day by shooting game in the forest. And this threat he more than once carried into execution. Even this did not divert Mrs. P—— from the path of duty. Kneeling in prayer with her children, she would commit them to the care of that God who watches over the young ravens that cry unto him; after this, taking the youngest child in her arms, and mounting her horse, she would ride to the sanctuary, to have her soul fed with heavenly food, from which she would derive enough of spiritual strength to bear up under all her trials. Mr. P——, finding himself foiled in these base attempts to hinder his wife from serving the Lord, had recourse to other methods still more wicked.

One Sabbath morning, when Mrs. P—— was getting ready to attend church, he told her that if she did not stay at home that day, he would go to Mr. ——'s tavern, and get drunk. "Well," said she, "if you will go there and curse me, I must go to church and bless you. I must render good for evil, and blessing for cursing."

The river D—— ran between the home and the church of Mrs. P——. At the crossing of the river stood the tavern alluded to above. Here Mr. P—— did come on the aforesaid morning, in advance of his sorrowful wife, and was engaged in drinking and carousing when she rode up, on her way to church, on the other side of the river. Here she was accustomed to leave her horse and cross the river in a skiff. Here her husband came out to meet her; cursing her for a long-faced hypocrite, and offering her a glass of liquor for her hymn book: to all of which she answered with Christian love and kindness, believing that *good* had power to overcome *evil*.

On her return from church in the evening, she found her wretched husband about a mile from home, lying on the side of the road, dead drunk. As she passed him, she prayed that the Lord would not lay this sin to her charge. When she arrived at home, she told her little son (now about twelve years old) the condition of his father. Then did the mother and son mingle their tears together over a fallen father and ungrateful husband. But, true to the instinct of genuine love, they harnessed the horse that had that day been saddled, hitched him to a small sled, and drove off to bring the drunkard to his home. They rolled him on the sled, and brought him to his house, and put him in a bed, where he lay unconscious until the next morning, when the wife met him with a smile, and asked him if he was better. The wretched man was overcome by such unmerited kindness. He ceased opposing his wife in her devotions. He would sometimes, after this, even read a chapter or two in the Bible, and often bring up the horse, and saddle it for Mrs. P—— to ride to church upon. One evening he went out to a neighboring school-house to hear the Rev. Mr. B—— preach. From this time a change for the better seemed more and more manifest. He left off speaking evil of professors of religion, and of religion itself. He commenced reading regularly his Bible, and attending church with his wife on the Sabbath. In a short time he gave evidence of a change of heart, was enrolled among the number of God's people, and is *now a ruling elder in high standing in the Presbyterian church of ——*. And, should these lines meet his eye, and he recognize in them the outlines of his own and his companion's history, from the year 1810 to the year 1820, he will please excuse the writer. He will please remember, too, that the writer's only apology for making this history public is to encourage other wives, similarly situated, to do likewise; to pray to and hope in God, whilst they labor for the salvation of their ungodly companions. No pious wife need despair of the con-

version of her irreligious husband after the above. The silent eloquence of a holy, consistent, and lovely life has more power to bring the unconverted soul to Jesus than all the thunders of Sinai. If you desire to win, be like Christ in your example.—*Presbyterian Board of Publication.*

STATE GEOLOGIST.—It is with pleasure we see that a State Geologist has been appointed. Russia was ignorant of the wealth of her vast dominions until Humboldt and men of like mind informed her of the treasures she had buried in her mountains. What are the diamonds of the Ural, or of the Brazils, if they remain in darkness? The wealth of coal fields, of cotton, sugar, tobacco and rice fields is nothing, unless it is brought forth by toil. The wealth of the quartz mountains is nothing to our trade and manufactures, unless skill and science dig and wash, and grind and refine. It is to be hoped that men of scientific attainments will be enabled to turn their attention to our coast, and that by their exertions, we shall become better acquainted with our resources, and become more and more successful in developing them. It is only by knowledge, skill, toil, application and perseverance that the physical resources of this coast can be developed. Fortunes are now to be made only by toiling. But the opportunities for success by toil are many and full of promise. Scientific explorers have a new and wide field.

THE SCRIPTURES.—The Greek word *graphe*, which properly means a writing, is used fifty times in the New Testament; and in all these fifty places, it is applied to the writings of the Old and New Testament, and to no other. And thus as *the Bible* means the book, but is applied to the Holy Book, the Book of God, and to it only, so the term Scriptures, which simply means writings, has come to be used for the Holy Scriptures—the writings of inspired men. And though JESUS CHRIST wrote nothing, yet we have a true history of His sayings and doings. He had at his disposal the hearts and the pens of others, and caused His words and actions, and doctrines, so far as He saw was necessary, to be accurately reported. Though He did not testify of himself by writing an autobiography, we have a faithful record of what He taught and did for our salvation, and blessed is he that receiveth this record.

THE EDITOR IN THE ASSEMBLY.—Among many complimentary notices of ourselves by our cotemporaries, we select the following as the least offensive to our modesty. It is taken from a correspondent of the *Presbyterian Banner*, who in describing “the men and doings of the late General Assembly,” and in speaking particularly of the working members, says—“While the talking members occupied the time of the Assembly in discussing theories of the Church, the working members prepared and carried through the items of business which were done. These items were numerous, but all of the ordinary routine. More would have been done by this class of members, if they could have possessed themselves of a reasonable share of the Assembly’s time. They were industrious men; they came from the Presbyteries to do the business of the Church, and neither cared to make speeches, nor allowed themselves to be influenced by the speeches that were made. I cannot, perhaps, select a better type of this class of members than William A. Scott, D.D., of California, the Chairman of the Committee on Bills and Overtures. He is a man of few words, and those are always well chosen; a man of action, and his actions are guided by sound judgment. The business which passed through his hands, as Chairman of the above mentioned Committee, was immense; and it was, for the most part, reported to the Assembly with admirable judiciousness. Dr. Scott is the representative of a goodly number of men in the late Assembly—men less conspicuous than himself, but equally industrious and energetic. Had it not been for this class of members, the Assembly might have continued its sessions to the present time; for there was a burthen of speeches yet undelivered, which would have occupied many days, to the exclusion of the business required to be done. It is fortunate for the world, and especially for the General Assembly of our Church, that God has not constituted all men alike—that while there are some naturally loquacious ones, there are also some whose natural propensity is to act without much speaking.”

CLOSE COMMUNION.—The Rev. Mr. Cheney’s *Evangel* publishes a well written article in defence of “close communion,” because none are to come to the Lord’s table but baptized persons, and as none are baptized but such as are immersed; therefore none but immersed persons are to be admitted to commune together.

CUMBERLAND PRESBYTERIANS.—Elsewhere we have noticed the Sonoma Academy as being under the care of this branch of the Church of Christ. We always observe with pleasure any evidence of the growth and influence of this excellent body of Christians. As a branch of the Church, they are distinguished for their earnestness of character, and for their evangelical style of preaching. Their ministers are among the most laborious, self-denying, faithful preachers of our country. Their field of labor has heretofore been chiefly in the Western and Central States, where they are numerous and influential, by reason of the zeal and ability of their preachers, and on account of the wealth and social standing of their societies. They have several literary institutions and newspapers under their control. Their University at Lebanon, Tennessee, is a large and flourishing institution. It has an able Faculty. There is connected with it a Theological School, at the head of which is the Rev. *Richard Beard*, D.D., an eminent scholar and a Christian gentleman. We are happy to see this Church planting itself on our Pacific coast, and devoting its energies to build up literary institutions. They will succeed. As a people, they are highly conservative and free from the pernicious isms that have been so great a curse to some portions of the Church.

It was our privilege to offer in our late Assembly at Rochester, a resolution to open up a fraternal correspondence between our General Assembly and that of the Cumberland Presbyterian Church. This resolution was passed *unanimously*, and the Rev. Dr. Edgar, of Nashville, Tenn., was appointed our Delegate to their next General Assembly, and the Rev. Dr. McMullen, alternate.

BOARD OF DOMESTIC MISSIONS.—At the annual meeting of this Board, recently held in Philadelphia, Rev. Drs. Musgrave and Happersett were reelected co-ordinate secretaries. After the election, Dr. Musgrave, however, gave notice that at the end of the year he wished to be relieved from the toils of the office. He is afflicted with weakness in his eyes, but in other respects in good health. Dr. Musgrave is a man of decided piety and abilities, and we hope he may long be spared to labor for the Church. This Board is doing a great work. And while we rejoice in its efficiency, and especially in their renewed zeal for this coast, we commend it and all its cares to the prayers of the Churches.

DENOMINATIONAL BOOKS.

THE Baptists are putting forth zealous efforts to circulate their books on this coast, and so are the Methodists of both branches of the Church. All their travelling preachers are virtually book agents and colporteurs. We say this for their credit as earnest, hard working men. It is right and praiseworthy. The late General Conference of the Methodist Church (North) encouraged the erection of a House of Publication in this city, and it is expected that it will soon be built. There is also in this city a depository of Episcopalian books and tracts, and also of the tracts and books most in use among Unitarians, Universalists and Swedenborgians. And we need not say that there are Catholic books of all sorts in the market, for they are never slow to defend or propagate their doctrines. Now we do not record these things by way of complaint or of regret. It is honest and right for each church or sect to publish and put in circulation books and tracts that explain its tenets and propagate its faith. The use of types is indispensable, and whoever manages them with the most courage, skill and honesty, deserves success. We are happy, therefore, to know that our own humble efforts have the prospect of being crowned with some measure of success. The Board of Publication has appointed an efficient and most worthy man to take charge of the work of colportage on this coast, and to superintend a Depository of their Books in this city. Until this agent arrives, those who wish Presbyterian Hymn Books or other publications from our Board in Philadelphia, can be supplied from the Depository of Calvary Church, kept by C. Beach, at the Bible Depository, or by applying to the editor of this magazine.

SONOMA ACADEMY.—The catalogue of this institution represents it as in a flourishing condition. The total number of pupils for the session ending in June last is *seventy*. The course is liberal and well arranged. The President is the Rev. Y. A. Anderson, assisted by a Board of Trustees and several professors. It is both for males and females. It is located in Sonoma, California, and is under the care of the Cumberland Presbyterians. We wish it success.

ANONYMOUS WRITING.—We observe with pleasure an article in the *Hesperian*, condemning the use of fictitious signatures or the *nom de plume*. The author of this article, Mr. Carpenter, argues that it is a confession of plagiarism, or of conscious unworthiness of publication, for a writer to be ashamed of his true signature. No respectable journal will publish anonymous publications. And it is contemptible, unmanly, cowardly, for any one to write at all, who is ashamed to own his real name. Let us have courage to be what we really are. The Devil is not only the Father of all liars, but of all moral cowards and of all shams.

THE METHODIST.—It is stated in our exchanges that a new religious paper is to be started in New York, under the editorial control of Rev. Dr. Stevens. This paper is to represent the Methodists who are opposed to the proceedings of the late Conference at Buffalo, on slavery. The Rev. Dr. Stevens was not retained as editor, because he was too conservative for the majority of that body. We suppose Dr. Stevens to be the ablest writer in the Methodist connexion in America, and were much surprised at his virtual dismissal from the editorial chair. He certainly was an able editor. Since the above was in type, we have received the first number of the *Methodist*. It is a neat sheet and well filled. The editor, however, is Rev. G. W. Crooks, D.D., assisted by Rev. Dr. McClintock.

IN PRESS, or recently issued by Sheldon & Co., of New York, a translation of Hagenbach's "History of Christian Doctrine"; also Milman's "History of Latin Christianity." This work is to be in eight volumes, crown octavo. The last volume of Alford's Greek Testament is in press in London. It contains from 1 John to Revelation. We regret to learn that it is uncertain whether the American issue will be continued. The sale of the first volume, which was published in New York, is not encouraging.

BRITISH METHODISTS.—Four ministers have been appointed by the Canada Conference to labor on this coast in British Columbia. And four more are wanted, one of whom should labor among the Indian tribes.

NATIONAL CHURCHES.—There are but three Churches that can be truly said, at this time, to have a national character in our country. We mean the Episcopalian, Roman Catholic and Old School Presbyterian Churches. These Churches occupy the whole continent, and are equally welcome to go and come, and live and labor in all the States and Territories, and are respectively bound together by common bonds, and meet in general councils from all parts of the Union. But all other denominations are either local or sectional in their dwelling place or fields of labor, or are not represented in any general council composed of delegates from all parts of the Union, or are divided and antagonistic on the political issues of the day, or by sectional strife. This division of churches on sectional issues has contributed much to bring about the present dangerous state of public affairs, and is much to be regretted on every account as far as we can see. We know that the wisest and best of our statesmen have apprehended the most serious evils to the country from these fanatical divisions. In using the term *national* as above, we do not of course mean any recognized connection with the Government; but simply that the Churches named are truly *national* in contradistinction to any and every thing local, sectional or fragmentary.

A PRAYER BY CALVIN.

ALMIGHTY GOD, who of thy great mercy hast gathered us unto thy visible Church: Grant that we may not swerve from the purity of thy worship; but so honor Thee both in spirit and in outward forms, that thy Name in us may be glorified, and we be indeed the members of thine Only Begotten Son. And as He hath sanctified himself for our sakes, may we, through His Spirit, be made partakers of the same sanctification: until at length He shall bring us into His heavenly kingdom, which He hath purchased for us with His own blood. Amen.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The annual meeting of this Society was held a few weeks since for the election of officers. Several addresses were delivered. The Society is reported as being in a flourishing condition. The annual discourse was by Rev. Mr. Fitzgerald, an able minister and a high toned Christian gentleman.

ANOTHER RELIGIOUS WEEKLY.—We have received the Prospectus of the *California Church Journal*, to be the exponent of the Protestant Episcopal Church on the Pacific coast. It is to be supported by subscriptions and advertisements. It is to be issued weekly, on a large quarto sheet, containing twenty-four imperial columns. Price \$5.00 per annum, strictly in advance. It is mainly to consist of "editorial articles in exposition of Church Faith, History and Government, and advisory as to the ecclesiastical action." It will also contain general as well as religious intelligence, and a summary of news and of family items. It is to be issued under the editorial supervision of the *Rev. S. C. Thrall*. We wish it success. Journalism is truly a fifth estate. No denomination or party can do itself justice without an organ. The press is a necessity in our times. Nor is our coast behind any other land in newspapers, considering that we are but of yesterday. The Catholics have the *Monitor*; the Baptists the *Evangel*; the Methodists (North) the *Advocate*; the Methodists (South) the *Methodist*; the Hebrews have the *Gleaner*, and the New School and Congregationalists have their organ, the *Pacific*, while we are toiling to do our duty as an EXPOSITOR. May God bless all our editors, and baptize all our types unto truth and brotherly kindness.

A NEW BOOK.—We have received from the Publishers the Prospectus of an illustrated work on "The scenes of wonder and curiosity in California." The publishers are Hutchings & Rosenfield, San Francisco. It is to abound in illustrations. The subscription price in cloth is \$2.00, and in paper covers, \$1.75. We hope it may be successful. We hail with pleasure every proper effort to develop our own resources, and to encourage home institutions. We must learn to depend upon ourselves. We have every gift of Nature to make this coast an enlightened Home for ourselves and our children. It is only necessary for us to produce and manufacture more, and import less. And this is true of literature as of other things.

ROMAN BAPTISM.—The French Canadian Colonists in Illinois, with their priest, father Chiniquy, have been received into the Presbyterian Church, (O. S.) without rebaptism. This is undoubtedly correct. Baptism in the Roman Catholic Church is valid. So says Calvin.

RULES FOR NOVEL READING.—Our friend, Mr. J. S. Hittell, in the *Hesperian* for August, gives the following rules for novel reading, namely: *first*, read only the best novels; *secondly*, never read an unknown novel, for it is better to leave a little that is good than to waste time by struggling through much that is bad. A *third* rule, is never to read for the plot alone; and *fourthly*, never read two novels by the same author consecutively. Always put a long period between them. Now to these rules we have two more to add, namely: let the *fifth* rule be, never to read a novel until you are above thirty years of age. The ancient Romans taught their young men not to drink wine until the turn of life begun. Then they allowed that nature might be assisted by the generous juice of the grape. This rule we think applies with quite as much force to novel reading. Until thirty, and even forty or fifty, there is scarcely any need for feeding the imagination. And if novel reading does any good at all, it occurs to us, that it might help to keep old people young. But our *sixth* rule is, never read novels at any age, except when you are on a crowded steamship, and find nothing else to do that is any better. Mr. Hittell is a learned writer, and seems to be familiar with a host of novels, but we must say, that in spite of our respect for his literary taste, we could not recommend several he has named as novels best to be read. All he says of Robinson Crusoe, and all he might have said of the Arabian Nights and all such books, we endorse.

SYNOD OF THE PACIFIC.—The Stated Clerk informs us that this Synod is to hold its annual meeting in the Presbyterian Church, city of Stockton, commencing on Tuesday evening, 2nd October next, at 7½ o'clock. The opening sermon will be preached by the retiring Moderator, Rev. Dr. Woodbridge, of Benicia. It is earnestly hoped that there will be a full attendance both of ministers and elders.

DENOMINATIONAL ACTION.—The last year during which the Dutch Reformed Church prosecuted foreign missions in connection with the American Board of Commissioners, it gave \$12,000. The first year after organizing a Board of its own, it gave \$25,000; the second year \$30,000; and it is thought that the present year will show a farther advance.

N. S. PRESBYTERIANS AND CONGREGATIONALISTS.

IT WILL appear from the following extract, which we make from an extended editorial in the last number of the *American Presbyterian*, that these two denominations, whose marriage proved to be the occasion of such bitter family quarrels on the one side of the house, are about to sue for a divorce. We presume, however, that they will still sit at the same communion table :

“We fear that the time is rapidly approaching when the two denominations heretofore so closely united, are to separate; first, we now think morally certain, in regard to the American Home Missionary Society; ultimately, *we fear* in regard to the American Board, and then to the whole system and idea of co-operation. We think that we perceive that a feeling is growing up which tends to this result in both denominations—a feeling that they can best promote the interests of a common Christianity by each denomination doing its own work. We painfully apprehend that the time is not far remote when some venerable man—he should be the oldest Congregational minister living—shall preach at the funeral of the departed spirit of co-operation. Abraham would furnish him a text: ‘Let there be no strife, I pray thee, between thee and me, for we are brethren; *separate thyself, I pray thee, from me*; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.’ It is related, we know not with what truth, of one of the ministers of Connecticut still living, and now one of the oldest in the land, as well as one of the most venerable, that when, in the Legislature of that State, it was proposed to repeal the laws which made provision for the support of the clergy, he said that ‘he had no doubt that it was the will of the Lord that that law should be repealed, *but that he meant to resist it as long as he could*.’ Much in that way do we feel in regard to the threatened separation between Congregationalists and our own denomination. But if this must occur, and when it does occur, we will not quarrel; we will weep, and will say of this, *our* ‘brother Jonathan,’ as was said by David of his warm-hearted and tender friend:—‘We are distressed for thee, brother Jonathan; very *pleasant* HAST THOU BEEN unto us; *thy love to us* WAS wonderful, passing the love of woman.’”—*Christian Instructor*.

CONGREGATIONALISTS AND NEW SCHOOL PRESBYTERIANS—SEPARATION INEVITABLE.—In his sermon before the Massachusetts General Association, Rev. Mr. Marvin is reported to have said:—"Our connection with the Presbyterian Church is the exciting topic. Some say it is the spirit of the devil at work, when a division between these bodies is inevitable. It is quite otherwise. *The time has come for a separation. It should take place.* When two ships are sailing on the same course, held together by a cable, the moment it tightens and embarrasses or retards the progress, it had better be cut, and they bidding each other God-speed, go on their own courses separately. Let it be so with us.

"Now, as to the method of nurturing and cultivating our vine. *We must maintain our own schools, seminaries and colleges.* We must labor everywhere to establish our churches, but in no case where another denomination exists do it to their injury. The West is our great field. It is time for us to be active and diligent, and at least, to make our children Congregationalists. It is of consequence of what denomination they are, though some think otherwise, if they are but evangelical. We must strive to keep our members, who eagerly join other churches, and strengthen them and weaken us. It is not so with other denominations. Hereafter we must labor to save our young members, and encourage them to go into our ministry. The lay element is on the increase with us, and the signs of the times show it must be exercised. The churches and the cause of Christ demand we should diligently cultivate our vineyard."

From these extracts, and our exchanges abound with them, it is evident that the divorce must take place. How then can they work together as a "Christian College" that is to have no positive Christianity, and yet "maintain their own schools and colleges?"

THE LORD'S DAY.—We greatly rejoice at having reason to believe that the friends of the Lord's Day are becoming more and more successful in causing correct views to prevail in regard to its obligations and the way to spend it. It is only by letting in the light that we can get the darkness out of a room. When God's authority is acknowledged, and His Blessed Word appealed to as the only Rule directing us how to keep the Sabbath, then we have strong hopes that it will be kept holy.

DR. BURROWES' HIGH SCHOOL.—While we rejoice in the prosperity of all our institutions of learning and in the growing up of Colleges around us in the country, we are sure that our readers will also be happy to know that the School conducted by Rev. Dr. Burrowes has now *fifty* scholars, with the prospect of continued increase. We need a College in the city of San Francisco—such a city must and will have a University of its own. Nor can such an institution properly be looked upon as a rival or an antagonist to those that are planted in the country. They will mutually aid each other. It may be best for some children to be sent to the country, and it may be best for others to remain at home and be educated in the city. The more good schools we have, and the more thorough education we have among us, the better for the cause. We consider it a great blessing to have so ripe a scholar, so experienced an instructor and such a Christian gentleman as Dr. Burrowes engaged in laying the foundation for a College in San Francisco.

THE OLDEST INHABITANT.—We see that one of our cotemporaries has been corresponding and chewing its own bitter cud for nearly a year past in order that in its own peculiar style, it might correct us by quoting a communication of the Rev. Dr. Hitchcock, “under date of July 3d, 1670,” as an explanation of an address which he delivered somewhere about 1845. Now supposing Dr. Hitchcock to have been thirty years of age when he wrote in 1670 to endorse certain anomalous things which he knew of only by the hearing of the ear, and as he is still living, and we hope his shadow may never be less, so we think the vexed question is at last settled: ex-President Hitchcock is “the oldest inhabitant.”

LADIES' PROTECTION AND RELIEF SOCIETY.—From the report made at the seventh Anniversary, we learn that this Institution received five thousand dollars from the State Legislature, and nearly five thousand dollars from citizens. The Hon. Horace Hawes has presented to the Society a block of ground in a desirable part of the city. We congratulate the Society upon its prosperous condition, and bespeak for it the good will of the public.

SABBATH SCHOOLS are exciting unusual attention in this city, and we believe throughout the State. The late Convention has probably helped to awaken renewed zeal in this direction. Judging from the Reports which we see in the daily papers, we should think there was great danger that self-glorification would become as dead flies in the pot of ointment. We hardly ever attend an anniversary meeting but we think of a Scotchman's prayer that we wot of concerning a young man—"Prick him, Lord, prick him, and let the wind out of him." It might be well also, if there was less proselyting under the plausible names of union and fraternal Christian operations, and an increased attention given to accuracy in figures. We hope also the problem will soon be satisfactorily answered as to which Sabbath school a child belongs when it attends two schools the same day; or whether the child is to be divided; or is one child two children? With all enlightened citizens, as well as zealous Christians, we wish the Sabbath school cause the most abundant success. We thank God for the "Society that takes care of the little ones," and shall ever pray for its prosperity.

THE EVANGEL.—Our absence prevented our greeting this journal on its first appearance. It is an enlarged edition of the *Baptist Circular* that was published in Sacramento. The Rev. D. B. Cheney, pastor of the Baptist Church of this city, is editor and proprietor. The *Evangel* is intensely Baptist. Its denominational flag streams forth from every column. This is honest. We do not understand how a man with any positive creed, can be both indifferent and honest. The field is large enough. Every church and denomination should have its own journals. We wish Mr. Cheney comfort and success in his editorial career.

YOUNG LADIES' SEMINARY.—We would particularly invite our readers to the notice of this Seminary found in another part of our magazine. Mr. and Mrs. *Williamson* have the honor to be among the pioneer educators of our coast. Coming out in 1852, they have remained ever since in this city, engaged in the noblest of works, the education of the wives and mothers of a coming generation. We heartily recommend this Seminary as one in every way worthy of the highest confidence.

DO YOU PRAY IN YOUR FAMILY? If you do not, you are not like the good people of old times. Wherever the patriarchs had a tent, God had an altar. They called upon the name of the Lord in the valleys and upon the hills. Joshua resolved, that, as for him and his family, they would serve the Lord; that is, worship Him.

Job practised family worship. "He sent and sanctified his children, and rose early in the morning and offered burnt-offerings, according to the number of them all. Thus did Job continually."

David, having spent one day in bringing the ark from the house of Obed-edom to the place he had prepared for it, and in presenting peace-offerings before the Lord, returned at night to bless his household—that is, to pray for blessings upon his family, or to attend upon family devotion. Cornelius, the centurion, it is said, "feared God with his whole house"—meaning worshipped him with his family.

In the Lord's Prayer we have a command for family devotion. "After this manner, therefore, pray ye: Our Father which art in heaven." The form of prayer is plural. It must, therefore, mean social prayer, and if social, then family prayer; for a family is the most proper place to engage in this devotion. Paul, in his Epistle to the Colossians, having pointed out the duty of husbands and wives, parents and children, masters and servants, adds: "Continue in prayer; watch in the same with thanksgiving." The subject upon which he was speaking leads us to conclude he meant family prayer. In his Epistle to the Ephesians, he enjoins it as a duty to "pray always with all prayer;"—that is to offer prayer of every kind, and in every form, and at every proper season. Family prayer must, therefore, be included in the injunction.

HISTORY OF PENNSYLVANIA.—We wait with impatience for the history of Pennsylvania, announced as soon to appear from the pen of Rev. Dr. D. X. Junkin. We trust that the Scotch and Scotch-Irish will receive proper attention at his hand. Dr. Junkin is a gentleman of fine abilities, and wields an able pen. We expect a very interesting work.

AND YET ANOTHER PAPER.—We have received the first number of the *Pacific Messenger*, edited and published by Rev. Dr. Bein, Henry & Co. It is devoted to the Hebrew religion and the interests of the Israelites. It is a neat and well-filled sheet.

THE WORD OF GOD, an apostle says is quick and powerful. It appeals to the conscience with the majesty of a divine communication. It meets the requirements of the human mind both morally and intellectually. It enlightens the understanding, and converts the soul. The Saviour it reveals is just such as we need, but such as no mere man could have invented. It glorifies God. And it alarms the sinner, while it comforts the penitent and believing. The theology which it teaches is sound and genial, and worthy a revelation from the Creator. It is not more remarkable for invigorating and elevating the human intellect, than it is for purifying the heart and pacifying the conscience. Whatever is excellent, noble, just, honest, lovely and of good report, is either taught directly in the Scriptures, or flows as a necessary consequence from its doctrines. Its entrance into the mind and into society giveth light and imparteth beauty. "The words of the Lord are pure words, as silver tried in a furnace of earth purified seven times."

OUR YOUNG MEN.—Inspired authority tells us young men are strong. It has ever been so, and it will ever be so. And because they are strong, the greater is their responsibility. They are, therefore, worthy of our prayers and of our most earnest efforts to do them good. For upon their shoulders must rest the government of the world and the hopes of the Church. Seeing then, that they are strong, let them be sober, thoughtful and diligent; and let all Christians strive to preserve them from the evil that is around them. And as the tendency of our times, especially in new countries, is to undervalue the aged, and put every thing in the hands of the young, so our young men themselves should be especially careful to honor gray hairs and show all due reverence for their seniors. It is a bad omen for young people to be disrespectful towards the aged.

CALIFORNIA HOME JOURNAL.—Our friend, Mr. J. C. Duncan, eminently deserves success in his energetic management of this journal. It would be a credit to any city. Mr. Duncan is a gentleman of much reading and of a refined literary taste. His mode of journalising elevates the craft. We trust he will be handsomely sustained.

THE UNHOLY CRUSADE.—We are deeply pained at the tone of some of the so-called *religious* papers of the East. They are not only prone to violence, but have actually engaged in the avowed work of arraying the North against the South for the purpose of electing their candidate. We should be just as much opposed to such religious zeal in arraying the South against the North for electing any other candidate. We are wholly opposed to the mixing up of religion and party politics. The Church of Christ is too holy to be identified with Cæsar. The leading one of these journals calls upon Christians and patriots to abandon “Americanism, Whiggery, and every other badge, and array themselves under the banner of OPPOSITION TO THE SOUTH.” It is strange that our eastern brethren cannot refrain from sectional political agitations. Surely the excitement is dangerous enough without calling upon churches to array themselves under the party banners of the day. We speak now wholly from a point of view that overlooks the cause of Christ, and not from any sectional prejudices on either side. We always have deeply deplored the restless proneness of our eastern brethren to ally or identify the Church and the State, or to thrust their religious views into civil and secular affairs.

THE BOOKSELLER is a new monthly journal of literature and education, just published by W. H. Knight, San Francisco. The editor says, “The educational department is only the germ of a future periodical. We cannot even claim the poor boon of a name, as yet: but we hope, by enlisting the best professional talent in the State, to teach, under the covers of the *Bookseller*, those who are teaching the minds which are to *make* the books of the future. We commence with a strong will, and a resolute determination to make it succeed.” He further confesses, however, that if such a publication were to rely upon its subscription list for its support, it would begin and end with its first number. It is therefore intended that it shall be self-sustaining by means of advertisements. We wish the *Bookseller* prosperity, but it is a great mystery to us, how so many newspapers and periodicals can live in San Francisco.

BOOKS.—A. Roman’s catalogue, since his removal to 127 Montgomery street, presents a large number of useful and valuable books in every class of literature.

NEW BOOKS.

MESSRS. BANCROFT & Co., Montgomery street, have for sale the following new Books from the Harpers of New York. They are in the usual style of that distinguished house, namely:—

EURIPIDES, VOL. I. This is one of the series of Harpers' Greek and Latin texts. It is very much after the style of the celebrated Leipsic edition of the classics.

ABBOTT'S GENGHIS KHAN, with beautiful illustrations.

HOOKE'S NATURAL HISTORY, for the use of schools and families, illustrated by nearly three hundred engravings.

CHAMBERS' ENCYCLOPEDIA. H. H. Bancroft & Co. have also laid on our table Nos. 13, 14, 15 and 16 of this great work. As a dictionary of universal knowledge for the people, it will supersede all others. It will be a complete library in itself. The publishers are *D. Appleton & Co., New York.*

From Mr. A. Roman, 127 Montgomery street, we have received the following books:—

AUTOBIOGRAPHICAL RECOLLECTIONS. By the late CHARLES ROBERT LESLIE, B. A., with a portrait. Boston: Ticknor & Fields. 1860.

This is a very neat volume, edited by Tom Taylor, Esq., editor of the "autobiography of Haydon." We have an introduction, an essay on Leslie as an artist, and then selections from his correspondence. We are not usually pleased with the miscellaneous *extempore* posthumous productions, letters and essays which injudicious friends inflict on the public. The cases are few when friends should publish anything the author had not himself prepared expressly for the public. And in fact, there are but few volumes of letters that are worth reading at all. Our rule is, not to read any such publication unless the letters are in French, or were written by a lady of wit and beauty. This volume of and about the great artist is, however, sprightly and readable. It has created considerable excitement in England.

Mr. A. Roman, 127 Montgomery street, has also laid on our table, from the Harpers, New York,

ABBOTT'S GENGHIS KHAN, a new and beautiful volume, with ten illustrations.
And

EURIPIDES, VOL. I. This is one of Harpers' Greek and Latin texts, and is published with a clear type, from Paley's recension. Also,

A SMALLER HISTORY OF GREECE. By W. SMITH, L.L.D. New York: Harper & Brothers.

This is an admirable work for young beginners in history. It is furnished with plates and copious maps illustrating the facts narrated.

HUTCHINGS' MAGAZINE still continues to flourish. Its illustrations of California are particularly interesting.

THE ADVENTURES OF ADAMS. By THEODORE H. HITTELL. San Francisco: Towne & Bacon, Publishers, Clay Street. 1860.

We have received from the publishers a copy of this book. It is well printed and the illustrations are full of life. The whole style is worthy of praise. The old mountaineer and grizzly bear hunter always looked as if he had an epic in him, and we are right glad it has not been spoiled in getting it out. Mr. *Hittell* hits the mark in every chapter. We have a weakness for animals, and used to visit Adams' Museum frequently. Several times we went to see his "varmints" to find a text for Sunday. For we thought if "sermons" are "in stones, and good in every thing," Sunday discourses might be all the better for a little of nature in them. We were sorry when Adams went away, and regret to learn from the New York papers that his health is poor. Adams and Garibaldi were born in the same year. The one is the king of beasts, and the other would be king among men. The one has spent his life in adventures among wild animals, and the other in seeking fortune in many lands, and now leads wild men to bloody fray with Naples. It may yet turn out that Adams is a greater and better man than Garibaldi. Adams has suffered enough hardship, and shown courage enough to make a Greek hero.

REMOVAL.

THE Public is respectfully informed that the undersigned has just removed to the fine and commodious store,

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(recently occupied by J. G. Gilchrist,) where he designs to continue the Book business upon the most extensive and liberal scale, with every facility afforded by a fine store and a superb and extensive stock, to which he is receiving constant accessions by clippers and by every steamer.

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N. B. Resident Graduates of the Seminary are cordially invited to be present at the semi-annual awarding of premiums, at 1 o'clock, P. M., Sept. 14.